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### A SHARIR KRIYATMAKA (PHYSIOLOGICAL) UNDERSTANDING OF PRAKRUTI.

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#### ABSTRACT:

Ayu or life can be defined in many ways. The creation and activities of life can be considered in two different ways normally as physiological and pathological. The science of life deals with the maintenance of positive health and curing of diseases. The three doshas are the three pillars as well as the base of the living body. Doshas are also known as tridathus. Doshas describe the physiological and pathological base of Ayurveda as well as of life as it refers in the brief to the three broad functional systems of the living human body. Though the equilibrium of tridoshas is supposed to be essential factors for normal living, there is always a limited relative genetic variation of these tridoshas, right from conception of ovum which leads to predominance of one of the doshas in the body, on which genetic constitution is based upon. The concept of Deha is a psychosomatic approach in which the prakruti has genetic and acquired aspects.

**KEY WORDS:** Prakruti, tridosha, disease etc.

#### INTRODUCTION :

All human beings have different types of morphology, physiology and psychology in which certain variations are found. In every human being height, weight, activities, sleep, food, diet, skin colour, hair style, voice, strength, knowledge, memory etc. are found in different conditions. Thus in short sharira is called as prakruti. Prakruti<sup>1</sup> is defined as the doshik state which will remain stable during one's life span without any change and whose manifestation is independent on the nidanas. The augmentation of respective doshas happening at the time of formation of life leads to individual's prakruti. Deha-prakruti of a person is formulated by the condition of the tridoshas at the time of the union of shukra and shonita in the garbhashaya of

the mother. Preponderance of any one, two or all the three of the doshas determines the characteristic features of the future child as eka-doshajaprakruti (vataja, pittaja, kaphaja), dwandwaja (vata-pitta, vata-kapha, kaphapitta) and samavatapittakapha prakruti. Persons of dwandwaja prakruti are greater in number, while ekoshaja are lesser and of that of sama are the least. From the point of view of health and behaviour sama vatapittakapha are considered to be excellent, the dwandwaja group are moderate and ekadoshaja group are poor. Among ekadoshaja group, people of kaphaprakruti are better, pittaja are medium and vataja are worst. The characteristic features mentioned for each prakruti are best parameters to judge health of a person. Even when a person is ill, it is necessary to decide his normal

prakrati grouping so as to understand the nature, severity of diseases, reaction of the body to drugs etc. So prakratipareeksha should be done even for people with ailments. Here a doubt may arise in the minds of students, that during illness everything in the patient's body would be abnormal and so determination of his prakrati will be incorrect as well as unreliable. To this problem the Ayurveda Acharyas have given a solution, by stating that inborn characteristic features of doshaprakrutis do not change completely or all of a sudden. Such a change if at all, comes on just before death<sup>2</sup> whereas during illness many parts of the body retain their original characteristic features, on the basis of which determination of doshaprakruti is possible, so the physician should sincerely try for it. Each one of the features mentioned so far are produced by the doshas residing in the dhatus, which in turn constitute the Avayavas and Angas. It will be advantageous at this juncture to recapitulate the prakrati lakshanas of doshas, dhatus and malas as described in the texts. This will help to understand the relation between doshas and their effect on the dhatus and malas.

Charaka quotes that the influencing factors of the prakrati of the foetus is determined by the following<sup>3</sup>:

- A. Shukra-Shonita prakruti
- B. Kaala-garbhashaya prakruti
- C. Maaturaaharavihara prakruti
- D. Mahabhutavikara prakruti

Sushruta mentions the same factors when he defines prakrati as the group of characters inherited by an individual from the shukra and shonita. of the parents depending upon the predominance of doshas prevailing at the time of sexual intercourse<sup>4</sup>. Charaka describes six types of natural prakraties depending upon the distinctive features of jati (caste or race), kula (family), desha (place), kaala (time), vaya (age) and pratyatmaniyata (personal dietary habits of mother).

#### Types of Prakrutis:

Prakraties are seven in number - Vataja, Pittaja, Kaphaja, Vatapittaja, Kaphapittaja, Vatakaphaja, Tridoshaja. The Dehaprakruties are named according to the predominance of doshas. Prakruties are based on the doshas and each dosha has some attributes which display themselves in particular individuals.

#### Samadhatu prakruti:

From the doshas which are predominantly present in the shukra and artava at the time of commencement of life, there arise three kinds of prakrutis. These prakrutis are heena, madhya and uttama from each respectively<sup>6</sup>. The constitution arising from equal proportion of all the doshas is known as samadhatuprakruti, which is ideal, while those arising from two doshas are treated as nindya<sup>7</sup>. Charaka describes that the people maintaining the equilibrium of three doshas from the very time of conception are not susceptible to diseases while those, who have one dosha or two predominating, are always prone to disease. In Sama-dhatu types of individual, good qualities of all the doshas are manifested in the state of equilibrium<sup>8</sup>.

#### Kaphaja prakruti:

Typical characteristics of people having kaphaja prakruti are unctuousness, glistening structure, smooth and fine parts, pleasing appearance, skin organs and musculature. They have abundant semen, sexual power and a greater number of children. Firmness, compactness and stability of the body. Well-formed and fully developed organs and muscles. Slow in action, intake of food and movement. Slowness in initiating actions, getting irritated and morbid manifestations. Non slippery and stable gait with the entire sole of the feet pressing against the earth. Lack of intensity in hunger, thirst, heat and perspiration. Firmness and compactness in the joints. Lustrous and attractive eyes and face, happiness, softness of complexion and voice. Owing to all such qualities kaphaprakruti individuals are blessed with best strength, wealth, education, vitality, immunity and longevity with peaceful nature hence this type of prakruti is praised as uttamaprakruti.

#### Pittaja prakruti:

Typical characteristic of people having pittaja prakruti are intolerance for hot things, tender and clear body suffering from pipplu, vyanga, tilakalaka eruptions etc., they have excessive hunger and thirst, quick advent of old age symptoms like wrinkles, greying of hair and baldness, presence of some soft and brown hair on the face, head and other parts of the body. Sharp physical strength, strong digestive power, intake of food and drink in a large quantity with gluttonous habits and inability to face difficult

situations. Looseness and softness of joints and muscles, voiding of sweat, urine and feces in large quantities. Putrid smell from axilla, mouth and other joints. Insufficiency of semen and sexual desire.

Due to the merits and demerits as mentioned above, the pitta prakruti people will have moderate strength, average life span, moderate spiritual and materialistic knowledge, wealth and accessories of life.

#### **Vatajaprakruti:**

Emaciation, dry, low and broken obstructed hoarse voice, always awake. Their acts, eating habits and movements are weak and unsteady. Unstable joints, eyes, eyebrows, jaws, lips, tongue, head, shoulders, hands and legs. Over talkative, tendons and ligaments look prominent and bulged. Quick in initiating actions, getting irritated at the onset of morbid manifestations, quick in affliction with fear, quick in likes and dislikes, quick in understanding and forgetting things. Intolerance for cold things, often getting affected with cold shivering and stiffness. Roughness in the hair of head, face and other parts of the body, nails, teeth, face, hands and feet. Cracking of the limbs and organs, productions of cracking sound in joints when they move. With above mentioned qualities, individuals having vatala type of body constitutions are mostly possessed of strength, span of life, pro creativeness, accessories of life and wealth in a lesser quantity.

#### **Dwidoshaja prakruties:**

Three prakrutis are due to the combination of two of the doshas. Their characteristics are seen according to the dominancy of doshas together.

#### **DISCUSSION**

The doshas are aggravated at the time of conception do effect the embryo but they do not altogether impair the productivity of sperm and ovum. However, if the doshas are too much aggravated, then they might even impair the productive power of sperm and ovum, thereby causing complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned doshas. Eka Doshajaprakrutis are not good. In them Kaphaja is uttama, Pittaja is Madhyama, vaataja is heena. Because in Kaphaja-prakruti bala, aay, dhana, apatya will be more. Kaphaja vyadhis are less and available medicines for it are more. In pittaja bala, ayu, dhana etc are moderate, ailments are a bit more than Kaphaja and medicines are lesser than Kaphaja. In Vaataja bala,

ayu, dhana etc. are less, diseases are more and available medicines for it are less. Dwidoshaja are always nindya because already two doshas will be prominent in them. They will be susceptible towards that 2 doshaja-vyadhis. In such condition if we treat one dosha other will be aggravated soon. Thus treating dwidoshajaprakruti is quite difficult.

#### **CONCLUSIONS :**

1. Prakruti decides characteristic features in an individual.
2. Out of seven prakrutis explained by our Acharyas, samavatapittakapha prakruti is the best. Ekadoshaja prakrutis and Dwidoshaja are always nindya.
3. Ekadoshaja are Sadaaturaas, amongst which vata is Heena, pitta is Madhyama and kapha is Uttama.
4. Assessment of prakruti is one of the criteria of the dashavidha-Pareeksha which gives information about ayu, bala, pramana of rogi.
5. Prakruti pareeksha helps in diagnosis, prognosis and treatment.

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